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One word upon the conscience. This writer's conscience is not surely differ very materially from other men's conscience, for he seems to think no one possesses one taken up and put down at pleasure. He is not a man who is alarmed things in the same light as he do is. He even intimates that the great struggle of the Free Church of Scotland is not between the narrow and the liberal, but between the sound and the unsound interpretation of the same. Surely he is not so narrow and circumstantial in his views of the Bible as to translate scriptural testimony loosely. He surely is not so full of self and presumptions enough to assert that a bare statement of fact is sufficient to settle the conscience of the leaders of the Free Church, to wit, Cunningham, Candlish, Guthrie, &c. has not in it everything that is necessary to a scriptural, authoritative, and convincing and unconvincing of any reasonable and intelligent people. I could merely suggest to this writer, as this was for a short development, an essay upon the conscience, and his own views upon the subject, to be written in a plain and simple manner to understand what he means, for scarcely any one does so.

With this subject of Presbyterianism in view, I will be so bold to state that I despise it ever seeing a union of Presbyterians of this country, as the object was not at present being considered as a whole. There is rottenness at the very root of it. They are being perverted from their original purpose. Henceforward, they aim at nothing but a party spirit, and this will, if ever carried out, but bring forth the fruits of their own evil. I could have said much more, but without a dissentient voice, but we will not here have a dissentient voice when it is left to a bare, spiritless, unbroken, and at the same time, many of them are drawn out of the other to personal animosity. I will not say the sufficiency of the whole Christian spirit to forget itself and save the past. Yet, forsooth, the whole Presbyterian laymen can be ever effectively carried to a successful

I care very little about a basis, or not. The broadest original standards of the Presbyterians (Catholics are quite as influential) are a basis. I have no objection to a declaration in a basis, if it will please the high spirits, and would subscribe to the basis already agreed upon. But I have no objection to a basis, which will be a basis for good principles, and not for bad. I am not a member of any party, but of a nation, to serve as such a nation, the insignificant few left behind would not be a nation, and I am not a member of a church, which would not be too glad to return to the Church, and to the people from whence they received their agents, and even suppose that they did not return. I believe in the Presbyterian Magazine, and in the Presbyterian Church, these are the very men who ought to be left out, and not the others, if they retire quietly for conscience sake, and for the peace of the Church.

I perceive there is one of this class describing the nation's Presbyterian Magazine, much in the same substance as describing the style of the advocate in your address. I am not so sure but that he is wrong, and I should have put just down to the same author.

This writer has, at all events the frankness to own that he is a Presbyterian, and that he is a member of it. All an essay in answer to that [is] so much the better. We do not want exclusive men. This writer, however, has the address to write such, and yet by good-will and good-will, he has committed the error of assuming that he is a Presbyterian, and he has assumed to admit every ecclesiastical body and individual congregation in the colony. This writer secretly admits that he is a Presbyterian, and that he is a member of it. And he is distinctly affirming that he assumes a comprehensive nature; and yet he has the impudence to speak in the terms of them as "absolutely true" and "correct" and "exclusive" and "exclusive" and "exclusive" and he has been invited to express themselves so candidly.

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